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OUR DENOMINATIONAL WORK.

VI. — MISSIONARY WORK IN THE WEST.

IN the preceding articles on the various branches of our denominational work, we have tried to illustrate the principles which have guided the Executive Committee of the Association, and the measure of success which has attended our operations. On the topics hitherto treated, the task has been comparatively easy; for the elements to be considered were tolerably understood, and the methods to be employed — though capable of most varied modification and liable to manifold criticism — still were subjects of intelligible discussion, and the grounds were clear.

We confess that "the West" is still, in a large measure, a mystery and a puzzle. On the one hand, there is evidence of such vastness of opportunity, that nothing of discouragement has power to modify the abiding sense of the limitless possibility of effort which it offers. And, on the other hand, there are constant disappointments and occurrences which contradict the usual laws of expectation.

On the whole, we turn to the West as one of the most certain as well as largest of the points of our denominational activity, and yet we are rather disposed still longer

to study the various indications of its mighty life and spirit, and adapt our methods according to the best judgment in each particular case, than as yet to lay down any definite line of action, or to offer any positive predictions.

We are glad, instead of enlarging upon the subject ourselves, to present the views of one whose position has eminently fitted him to explain it; and the length of the article which has been furnished leads us to postpone the few suggestions which we have to offer.

MISSIONARY OBSTACLES AND METHODS IN THE WEST.

BY REV. A. D. MAYO.

THE ardent friends of Liberal Christianity in the West have hitherto walked greatly by faith; for the results of Eastern effort beyond the Alleghanies, save in St. Louis and San Francisco, have been painfully disproportioned to the amount of money, zeal, and prayers expended. For more than thirty years have devoted men and women, in New England and New York, raised contributions, and sent their choice young men into the land of hope. Many of our promising youth have laid their bones in the new soil, or returned to die, or retreated to the homestead, discouraged, if not disgusted, by the indifference of the people they went to serve. Even now, the number of Unitarian and Universalist societies that would not be reduced to a mere handful, by the removal or death of the minister, or a few zealous parishioners, can be counted on the fingers of the two hands. The enthusiasm in the Western Conference is chiefly confined to the assembled clergy and their few devoted supporters.

The exultant spirit that in Boston and Providence, and

a score of smaller towns of New England, has lifted up Antioch bodily, and pledged its hundred thousand a year for the propagation of a liberal gospel, rather cheers the faint hearts of lonely toilers over the vast area, than kindles any great spirit of self-sacrifice in reply. West of the State of New York, the sums raised for general missions, outside the limits of the city or town where a church is placed, are painfully insignificant.

Our Western clergy, who return from our Eastern Convention, fired with the splendid example of men of moderate means pledging heavy sums for communities a thousand miles away, which they will never visit, are generally indignant or desperate over the stolid unconcern with which their wealthy parishioners listen to their pleadings for a like display of denominational zeal. And often our Eastern friends wonder that the large number of the Unitarians and other Liberal Christians, living in the West, are so inefficient, even in co-operation with munificent efforts for their own benefit. There will inevitably be a disappointment, as there always has been, in the results of present movements. Money will be poured out, men will sacrifice their health and lives and patience, and the progress will still appear very slow and unsatisfactory. The glorious West is by no means prepared to move to the "Wedding March" performed by the great organs on anniversary weeks.

But most of this undue expectation and disappointment is destitute alike of good foundation. There is yet no valid reason to suppose, that the West and South-west — the country stretching from the Alleghanies to the Pacific — will be, for the next quarter of a century, any thing but excellent mission-ground for the higher forms of Liberal Christianity. A great man can do any thing in a new country. Eliot, King, Collyer succeed, like all other men

of first-class eminence, in building up a splendid fabric, which may be preserved by a successor perfectly adapted to his work. A brilliant lecturer and preacher like Conway or Clapp can agitate a great Western city for several years with novelties in social and theological affairs.

Little knots of faithful Eastern families can keep alive churches as long as they choose to toil and hold together; and such churches may become distinguished for benevolence and public spirit, yet may suddenly fall into utter collapse. But, so far, there has been no general success in the West and South-west in building up any considerable number of Liberal organizations of reliable strength, which can endure the trials and make the sacrifices of our older churches. And he who expects such a condition of affairs to appear very soon will be disappointed. The reasons for this are not difficult to be perceived by an observing man on the ground, though they are very difficult to explain to men trained in New-England ecclesiastical affairs.

They cannot be discovered by hopeful clergymen visiting their friends in the West; or favorite lecturers passing along, on a triumphal tour, from city to city. Yet they are as real as Western society; indeed, are a part of that singular state of human affairs. They reflect no special discredit on the West; they offer no ground for despair; they invite additional toil and sacrifice on the part of our Eastern friends; and, in the end, all that has been or can be done will bear ample fruit, though often in a way far different from the cherished plan of the original worker in the field.

One great reason of the want of sustained interest in new religious societies in Western cities and towns is the absorption of their people in the absolutely essential material foundations of their civilization. Nobody who

lives away from us can comprehend how much is to be done to make our most advanced communities desirable places for permanent residence. As an example: Cincinnati this year, though a city of 250,000 people, is building her first sewers; spending a million and a half for her first bridge over the Ohio; investing millions to bring more and purer water to the city; projecting vast expenditures for railroads to the South, for draining her adjacent marshes, for carrying street railroads up her steep bluffs, for fire alarm, for new gas-works. At the end of three-fourths of a century, she is yet behind the smaller New-England cities, in the facilities for comfortable living, cleanliness, economy. Her final style of building for commercial and home use is but just inaugurated.

There arise, beyond this, new and great outlays for her own popular education. Her public schools, though the best in the West, only accommodate seventeen thousand of fifty thousand of her children, between the ages of six and fifteen. She has no complete public library, no gallery of art, no first-rate collegiate school. Business, too, in the West, means, oftener than elsewhere, the religious duty to conquer nature, and place on the ground the means of living for coming generations. As a consequence, every large Western community has immediate and pressing use for all its money to lay the foundations of its own growth. It cannot make any use of its wealth more valuable than to lay these material and primary educational foundations. Any people would do the same under similar circumstances.

There is no spare money in the West to give in missions, little for colleges: it is all swallowed up by the primary necessities of civilization. So vast are these demands, that, during the next quarter of a century, all our money and energy will thus be absorbed, and all the world be

called to lend, give, invest, in this the home of future empire. Outside of the giving for the war (which was self-preservation), the West has not yet come in sight of the idea of giving largely for religion, especially for missions and high culture in colleges. What it does in this way, as at St. Louis, is chiefly in the line of popular home demand. This is not understood as it should be at the East.

The state of society, even in the oldest Western cities, is still fragmentary, discordant, and unmanageable, to a degree, that concerted and sustained action for a higher form of religion is very difficult, and often almost impossible. There are, doubtless, thousands of believers more or less clear in our ideas in every Western metropolis, and numbers in every county town. Large audiences can be gathered to hear able lectures and sermons on Liberal Christianity, and great enthusiasm is often manifested. But no sooner does the young missionary, fresh from Cambridge, begin to work, than he finds himself in a strange world. A large majority of the New-England Liberal Christians, who have emigrated to the West, have given up their faith, or suppressed it in behalf of their success in business or social standing.

The emigrating classes from the East to-day are not the children of those who peopled Old Plymouth, — are not, generally, the religious people of the old States; but those who are resolved to get money, a new house, and a circle of fashionable friends at all hazards. Those who are faithful to their religious traditions are often suspicious and timid of their neighbors. They fear social contact with the motley throng, from all the world, that sympathize with their views. It is no light matter to fuse, in a working body, a Western Unitarian society, made up of families from every part of the United States, the provinces, and Europe, who know nothing of each other's antecedents,

and move cautiously among social pitfalls. Often it cannot be done in any way to secure vigorous action. These people know and care little of the origin, traditions, or phases of a religion which came from a State they never saw. They are brought in by a liking for the preacher, or a feeling of mind for a broader faith; and cannot be rallied to do much for any object beyond the immediate work in hand. The ties between Western communities are also very brittle. Cincinnati, Chicago, St. Louis, are spiritually as far apart as London and Paris and New York. If one large Western town does a good thing, it is pretty certain its rival will not do it. The West is peopled by young men, or families who come to look out for "No. 1" vigorously. There is little hearty co-operation among different classes of society, in towns or States, except on matters where an immediate and prodigious benefit can be at once secured, and secured in no other way. All this is unfavorable to organization, though this is now the great want of the Western people.

Then the migratory habits of our people, and the myriad social influences of a new country, make our work like the Danaides, — pouring water through a sieve. We have little assurance that our church "pillars" will not move off East or West next week. The daughters and sons of our best families generally marry out of our churches, and leave us; and our young people are a new set, who often have left their own family altar. All the great tides of wealth and fashion are against us. Our suburban life means, generally, the exile of the family from all spiritual interest in city affairs, and the loss of interest in family worship at all. The wealthy classes in all Western towns are still inclined to look abroad for the best in every thing beyond their business. They go to New York for the fashions; spend their money by thousands at Atlantic

watering places, in European towns; send their children to Eastern schools and colleges, and attach a ridiculous importance to all that comes from abroad in the way of literature and religion, though something better than they desire may be at their very doors.

The rich men of the West are not specially liberal in gifts for the home cultivation of the people. They generally long to be where their money will purchase more pleasures or opportunities than at home. All these things indicate a state of society imperfectly developed. The West has organized business, politics, the volunteer army, and the common school. No people ever did so much in this way, in half a century, before. Indeed, the whole world has combined to do this. But, outside of these realms of life, the West is yet unformed. Society, high culture, art, organized and progressive Christianity, are yet a chaos, in which new worlds are forming. No one need expect complete results, at present, in any of these regions.

All these difficulties are complicated for us, by the presence, on the ground, of vast and powerful missionary bodies of the Catholic and Evangelical sects. The whole Christian world has undertaken to convert the West; and the possession of every Western city and town is now contested by desperate and formidable combatants. The Catholics and Methodists have the firmest hold, and are prodigiously powerful. The Presbyterians, Episcopalians, Baptists, and, later, the Congregationalists, have followed hard on. The last of these can spend ten times our money, furnish ten men to our one, build handsomer churches in finer localities than we; and offer inducements such as we do not pretend to deal in. All the people who have not some real love, or new-born interest in us, finally fall in and occupy their vacant seats. And it is harder

than can be conceived in Boston to keep any prosperous family out of such churches. Power is always attractive; and, though the masses of the Western people do not believe these theologies or polities, they go to these churches because they are backed from abroad, and can give them a respectable religion on cheap terms of welcome.

The Unitarian missionary has too often been ignorant of all this. He has forgotten that the characteristic religious life of this vast empire is yet in its infancy. He has also been too negligent and contemptuous in his treatment of the legitimate liberal religious development of the West. Alexander Campbell is the leader of all the Liberal Christianity that any large number of people in Tennessee and Kentucky can adopt. The "Christians" represent the advanced popular phase of faith peculiar to Southern Ohio, Indiana, and Illinois. The reform agitation, Spiritualism, and radical politics, are about the limits of the "Western Reserve of Michigan."

Universalism is more natural to Northern Illinois, Wisconsin, and the North-west, than Unitarianism. It is a great problem in the Unitarian minister how far to recognize and work with these elements. His most cultivated and wealthy parishioners, especially of New-England origin, are shy of such association, and prefer to be few and "respectable" than numerous on such terms. Yet if the man can be found broad enough and strong enough of the centre to combine these, the native elements of Western Liberal religion, he will have a great success. Most of our men, who have undertaken this, have only destroyed their movement, and gone off themselves into spiritual convulsions. It is a sublime work; yet a work so far transcending the powers of most of young radical preachers, that, though numberless attempts have been made, we cannot yet be said to have achieved one great success in that way.

All this we believe to be true. Yet there is no cause of real discouragement. Antioch and Meadville are and will be, for many years, missionary schools, supported by the East, not adopted by the West as their fervent supporters desire. Much money will seem to disappear to no effect; societies will come up suddenly, and suddenly disappear; able men will astonish and instruct great cities, and die or pass away, and little will be seen of their work. But the number of reliable organizations will steadily increase; and, best of all, every dollar of money, and day of sincere toil, will make its impression. Western society is yet the society of the future republic. South-western society is very far in rear of the West.

(To be continued.)

GOD, THE FATHER.

BY A. P. PEABODY, D.D.

The Hebrew Scriptures uniformly represent God as one, undivided, self-existent, eternal; as personally and consciously the Creator, Preserver, and Ruler of the universe; as infinite in power, knowledge, and wisdom; as extending his providential government to all beings and objects; and as kind and benignant to his chosen people. That Jesus Christ sanctions and confirms the previously existing belief in the personality of the Supreme Being, and in his essential attributes, no Christian denies or doubts. We maintain, that he equally sanctions and confirms the undivided unity of God. He certainly does not claim for himself participation in the Godhead: for he repeatedly prays to the Father; he expressly says, "I can of mine own self do nothing;" and, as regards his authority as Head of the

Church founded by his toil, suffering, and death, he affirms, "All power *is given* unto me in heaven and in earth." Nor is there any thing in his teachings which would indicate the Holy Spirit as a divine person. The word which designates *spirit* in the original of the New Testament is a neuter noun; it is always connected with the neuter of the article, of adjectives, and of pronouns; and there seems to us no reason to doubt that the "Holy Spirit" denotes the influence of God upon the soul of man, whether exerted directly, through Christ, or in and through the course of nature and of providence.

But, in addition to all that had been taught and believed before, Jesus Christ declared the fatherhood of God; and, among our grounds of gratitude to him, none can take precedence of the revelation implied in the simple words, "Our Father." The divine paternity has, indeed, its evidence in all nature and in all providence: were it not so, it could not be true; and now that we have learned it from Christ, we can verify it in the outward creation and in human experience. But it is one thing to verify, quite another to discover truth. Before Christ came, the fatherhood of God formed a part of no philosophy and of no religion, except so far as the Hebrews thought Jehovah their Father, but filled with enmity and hatred to their enemies, and to the Gentiles in general.

Indeed, God's paternal relation to all men could not, from the very nature of things, be discovered or reasoned out prior to revelation, nor can it now be verified without our resort to its adjunct truth, — the immortality of man. For the divine household is too large, and the cycles of its administration are too extended, for us to trace out its principles, till Jesus puts into our hands the telescope with which we may sweep the universe, and pierce the depths of eternity. In any narrower view there are exceptions,

hard cases, seeming inequalities, uncompensated evils and miseries, so numerous as to present a fearful offset to the evidences of the divine benignity and mercy, and to give no little plausibility to the old Oriental dualism, which, in a modified form, still lingers in the lap of Christendom, — the belief in two semi-omnipotent principles, Ormuzd and Ahriman, the good and the evil genius, God and the devil. Take away the Christian revelation, we might, in the flush of youth and joy and hope, feel that we were under a fatherly providence; but we should hardly feel so, did we stand by the lifeless form of our best beloved, did we survive the hopeless wreck of our earthly fortunes, or were we wasted by disease, or racked with chronic suffering. We might feel, that over our happy homes, and our prosperous condition, Omnipotent Love reigned. But, while we write, it may be, there is on some track of the deep a ship's company perishing in night and storm; the agonizing cry goes up from hundreds of imperilled souls; one by one they are swept from their last convulsive hold; and the remorseless billows whelm in their fathomless grave the tumultuous, eager, buoyant life, that but yesterday swarmed on the deck with not a thought of danger. Is Omnipotent Love there also? And is it with the prisoner and the slave, with the starving mendicant, with the multitudes that live as the brutes live, and die as the brutes die, without God and without hope? It is, we believe, — we see, when Christ has opened our eyes, — when we learn from him the disciplinary ministry of every form of outward evil, and learn, too, that this ministry, if not consummated on earth, has ample scope in heaven and eternity.

But Jesus has done much more than to declare dogmatically the divine fatherhood. His words are, "He that hath seen me hath seen the Father." In his more than

motherly compassion and tenderness, in his genial sympathy with the grief-stricken, in his pleading love for the sinner, in his open arms for the despised and rejected of men, in his miracles of divine mercy, in that greatest miracle of all, — his redemption-sacrifice on the cross, — he has exhibited not only the sincerity and depth of his own love, but equally the intensity of God's love for his human family; and none can look upon Christ as the image of God, without feeling the fatherly goodness of the Almighty more profoundly than our poor human speech, nay, even as its words fell from the Saviour's lips, can utter it.

Without attempting to develop a truth so simple that it is defined in its very statement, yet so vast that, were we to undertake its illustration in detail, "even the world itself could not contain the books that should be written," let us draw from it such inferences as we may most need for instruction and warning, comfort and encouragement.

1. The fatherhood of God answers the oft-mooted question of the efficacy of prayer. The entire truth on this subject is comprehended in our Saviour's words, "What man is there of you, whom if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!" Where the relation between the father and the child is what it ought to be, the child's prayer or request to the father is always efficacious. There is an efficacy in the very intercourse between them. If the child goes to his father in all his needs and wants, doubts and perplexities, whatever there is in the father of strength, wisdom, spiritual resource, is proffered for the child's benefit. There is a perpetual outflow from the elder and stronger spirit, for the support and guidance of the younger and feebler.

Thus must it be as the soul rises into filial communion with the Father in heaven. Prayer is its own fulfilment. The infinite fulness of the Divine Mind is poured into the praying soul, till its weakness becomes strength; its ignorance, wisdom; its poverty, wealth.

Let us now consider the case of prayer for specific temporal blessings. The son may ask his father for gifts which would be equally his without the asking; but, in that case, they are worth to him immeasurably more as tokens of his father's love, are enjoyed with the zest given to them by a grateful heart, and have a moral and spiritual value over and above their outward uses. Again, he may ask for gifts, which the father, in his superior wisdom, knows would be to his injury; and, in that case, the request is more than granted when denied, since the denial ministers to his true good, while the conferment would do him harm. But yet, again, he undoubtedly receives, in consequence of asking, gifts, indulgences, and favors, which, unasked, would not be bestowed: and this, because the judicious father knows that many things may be healthfully and profitably enjoyed by his son, when received at his hand, and enjoyed under his eye, which, otherwise obtained, he would abuse to his own detriment; and also because the father loves to recognize and reward the child-heart which rejoices in its dependence on parental kindness.

To apply this analogy to our relation to our Father in heaven, we will first suppose that the outward lot of him who prays is precisely the same as if he did not pray. Still we maintain that his prayer is efficacious; for, from gifts which yield to the undevout only pleasurable sensations, he derives an inward gladness as far beyond that animal pleasure, as man transcends the brute in nature and in destiny. His joy in them is gratitude. His use

of them is worship. As the keepsake of a dear friend, as the memorial of a friend in heaven never seems to us the material object that it is, but is transfigured to the inward eye; so are these outward gifts of God by prayer transmuted into spiritual objects, endowed with spiritual associations, and made as truly the soul's nourishment and property as are the unembodied thoughts of peace that flow directly from the Divine Spirit. But — as in the earthly relation of parent and child — the prayer for temporal blessings is often most truly answered, when in form denied: for, on the one hand, we may ask what, if granted, would be injurious to our spiritual welfare; and, on the other hand, we may be disciplined by privation and suffering for higher attainments in goodness than could else be ours. At the same time, it is entirely conceivable that outward blessings may, in the not infrequent course of the divine administration, be bestowed, as the common phrase is, in answer to prayer. Not that God, asked or unasked, will bestow what were best withholden, or withhold what were best given: but specific gifts may be real blessings to the devout soul, when, because asked in prayer, they will be received with praise, and made means of spiritual growth or enlarged usefulness; while the very same gifts bestowed on an unthankful heart would have rendered earthiness more earthy, and selfishness more selfish.

But here comes the common, yet shallow objection, Can we hope to change the counsels of the Almighty by our prayers? I answer unhesitatingly, No. And equally little can we change his counsels by our industry and enterprise. Yet God, in his providence, usually rewards industry and enterprise. Is it any more surprising that he should reward that highest form of industry by which the soul sustains communion with its Author, — that noblest enterprise by which man scales the azure steps that lead up to

the sapphire throne? If God, in his administration of earthly affairs, has reference to man's foreseen diligence and thrift, may he not equally have reference to his foreseen devotion? If he ordains that his children shall generally have the goods that they toil for, may he not also ordain that they shall sometimes have the goods that they pray for?

2. The fatherhood of God is full of comfort and encouragement for all who mean and strive to do their duty as his children. If God be our Father, then every one who sincerely desires and endeavors to do right ought to feel entire assurance of his favor, both in this world and in the world to come. It is a singular anomaly, that those who are most solicitous about their future salvation are almost always the very persons who have the least ground for such solicitude. There are not a few gentle, virtuous, devout, loving souls, that are weighed down by the fear that they may fall short of the heavenly inheritance; that, in the day when God shall make up his jewels, they will be thrown aside; that, when the guests are gathered in for the celestial banquet, they will be left in the outer darkness. Sometimes they are oppressed by an exaggerated view of their own faultiness, a microscopic conscience magnifying infirmities into sins; unintentional failures, into grave transgressions; foibles, incident to poor human nature, and which they are striving against and overcoming, into offences too heinous ever to be forgiven. Sometimes they are perplexed by the diversity of creeds and forms among Christians. They believe, but fear that they believe amiss. They worship, but fear that their devotion is not according to the prescribed pattern. Or there are mysteries in religion which they cannot probe, dark sayings in Scripture which they cannot interpret, seeming contradictions which they cannot reconcile. Or

their fellow-Christians say to them, "Unless you see with our eyes, and assent to our creed, and worship in our forms, you cannot be saved;" and they are distressed and despondent, because what they are assured is sacred truth and duty is not made clear to them.

This state of feeling is best met by considering what is implied when we call God our Father. The very least that can be meant is, that God's love resembles that of the most tender and loving of human fathers, differing from it only in immeasurably transcending it. Now, does a father, worthy of the name, ever regard otherwise than with favor and kindness the child that sincerely desires to obey and please him? Is not all that he can give and do — his whole heart, and every blessing that with his heart he can bestow — lavished on such a child? Does he look severely on the child's unwilling mistakes, or regretted failures, or unavoidable ignorance, doubt, or perplexity? If the child does not fully comprehend his wishes, yet means and endeavors to fulfil them, is he angry or displeased? Does he not hold in the dearest esteem the tender child-heart; the trembling, longing desire to do right; the fear lest there be any neglect, omission, or failure? And has the Father of us all less regard and love for the child who earnestly desires his favor, endeavors to do all that he knows to be commanded, and longs to know more and to do better? Can he who loves us all better than we can love ourselves frown on unwilling ignorance or unwilling failures? Or can we imagine that he chooses his favorites among the sincere and honest of one sect or creed alone, and launches the bolts of his keen displeasure against the equally sincere and honest, who cannot reconcile the dogmas of that sect with reason and Scripture? — that he has permitted ambiguities and mysteries to hang over his truth, as to the finite mind they must ever hang

over infinite truth, and then punishes his children because they cannot define with perfect precision the things which the angels desire in vain to look into? Is this fatherly? Does it accord with any conception which we can attach to the relation of a father to his child? Would not the human father, who dealt thus with his child, show himself utterly unworthy of that dear name and office? How, then, can we cherish such fears with reference to our Father in heaven? Reader, have thoughts like these disturbed your peace, and clouded your hope? Go on, calmly and trustingly, doing the duty that you know, and asking daily, "Lord, what wilt thou have me to do?" embracing the truth that is clear to you, and praying, "What I know not, teach thou me;" and, if there be mysteries unrevealed, be content till a stronger light shall make them plain, or till "the great teacher, Death," shall expound them.

3. The fatherhood of God has a very different voice for the willing transgressor of his laws. The disobedient, vicious son cuts himself loose from his father; and this the more entirely, the more virtuous and devout the father is. His first wrong steps alienate him from his home, if it be a pure home; for its pervading spirit is no longer congenial with his spirit. He seeks his guilty pleasures away from home, and would fain hide them from his father's cognizance. His father loves him still, but cannot do him good, cannot safely grant him the indulgences and favors which he would only abuse; and endeavors, if it be in his power, to reclaim him by rebuke, privation, and punitive discipline. He loves him still, but no longer with the love of complacency or approbation. He loves him still, yet may be compelled to close against him the home which he would only defile and desecrate.

Can it be otherwise with our Father in heaven? Can he, who is purity and holiness, regard with approval or

favor his willingly recusant and disobedient child? Can there be place for that child among the loyal and virtue-loving members of his household? Nay, can the child himself desire such a place? Would heaven be heaven to him? Would he accept its society, its work, its joy, if offered to him? The society, work, and joy that on earth are most heavenly, he now finds unattractive, and keeps as far from them as he can. In the world to come, we see not how he can do otherwise — even if banished by no arbitrary decree, overtaken by no formal infliction of punishment — than to seek out "his own place," among his own moral kindred, though there remain for him only the torturing memory of what he once enjoyed, of the life whose misused resources are lost to him for ever.

Guilt, in its very essence, in the very nature of things, is suicidal. It cannot be enduringly happy under the divine government. Its happiness is an impossibility of the same order with those self-contradictory mathematical propositions which we see at a glance to be absurd. The theory maintained by some, according to which the bad man wakes from the death-slumber to find himself a saint in heaven, is not even a false form of the belief in immortality: it implies not immortality, but the destruction of identity, the annihilation of the being that was, and the creation of an entirely new existence, — a belief which lacks the sanction equally of reason and of revelation.

Let it not, then, be imagined, that, because God is the Father of all, it must be well with the wicked. Let no quarter be given to the easy feeling with which many yield themselves to seducing evil, saying, "God is good, and all must at last be well with me, whatever I do." Precisely because God is good, because he is the Father of all, must those who spurn the law, forego the blessings, of his household. The child who abjures a child's duties

cannot by any possibility enjoy the immunities and privileges that appertain to him as a child. God is good, — God is our Father; but to those who obey their appetites and passions, and scorn his commandments, he virtually says, "I have not forsaken you; but ye have forsaken me, — ye have forsaken your own mercies. Ye hated knowledge, and did not choose the fear of the Lord. Ye would none of my counsel; ye despised all my reproof. Therefore shall ye eat of the fruit of your own way, and be filled with your own devices."

4. But, while the fatherhood of God gives neither shelter nor hope for transgression and guilt wantonly persisted in, it holds forth only hope and promise to the penitent, however profound may have been their need of pardon. What a touching, yet not overdrawn, picture of a human father's love for his unworthy but now repenting son is given us in our Lord's parable of the prodigal! The moment the child says, "I will arise, and go to my father," the father is on his way to meet him; the day becomes a gala-day; the whole family are bidden to keep high festival, and the best that the house has is made ready for his welcome home. Such has been the scene enacted in unnumbered instances, in which the dead in sin has been rendered back to life, and turned his long truant steps toward the home which he had filled with sorrow. And can less love, less readiness to forgive, a tardier welcome, await him who has forsaken, but would now resume, the service and obedience of the Father in heaven? No, reader: whatever may have been your wrong or your guilt, your contrite sighs, your new resolutions of loyal duty, reverse your relation to your Father, restore you to a child's place in his household, re-instate you in his approval and favor, and in the blessings more precious than life that flow from his favor. If you have gone but a little

way, have just entered on those forms of guilty indulgence or action which alienate you from the love of God, return, while the way back is near and easy; while there need remain hanging about your renewed obedience no heavy, weary burden of remorse, and no retarding force of indurated habit to impede and imperil your progress Godward and heavenward. If you have wandered long and far, still hope in God, your Father; and let that hope give you a power of self-recovery which else is not in you. Believe that — while the force of habit and association is constantly rendering your return more and more difficult, and your good resolutions may be too late for your waning strength of will and of spirit — you yet cannot have gone astray too far or too long for your Father to receive you, and for all heaven to rejoice over you, when it is said of you, "This your brother was dead, and is alive again; and was lost, and is found."

A NEW TRANSLATION OF THE HEBREW PROPHETS.*

To the many who, either as his pupils in the lecture-room or as students of his published writings, have learned to look to the Professor of Hebrew in Harvard University for the best results of accurate Biblical study, it will be a matter of profound gratitude that his health has been so far restored, that he has been able to prepare a new edition of his most important work.

When we speak of it as a new edition, it is important to add, that not only has the translation been revised

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* A New Translation of the Hebrew Prophets. With an Introduction and Notes. By GEORGE R. NOYES, D.D. 2 vols. Third Edition. Boston: American Unitarian Association.

throughout, and carefully compared with the most recent ones in other countries, especially with those of the most distinguished Hebraists, Ewald and Hitzig, but a new Introduction has been prepared of nearly one hundred pages, and notes have been added which would amount to thirteen or fourteen pages of the fine print in which they are given. In some instances, — as, *e.g.*, upon Dan. vii. 13, 14, —the views expressed in the former editions are essentially changed. The Introduction, it need not be said, is a most valuable contribution to theological literature. It is a comprehensive statement of the author's views of Hebrew prophecy. It begins with an explanation of the nature of the prophetic office.

"When Jeremy Taylor wrote his treatise called "The Liberty of Prophesying," the term *prophesying* was understood in a much wider sense than it is at the present time. In his day, prophets denoted public religious teachers; and, by the liberty of prophesying, he understood the liberty of giving public religious instruction by speech or writing, without annoyance from the civil power, or from any other source.

Undoubtedly this general sense of the terms *prophet* and *prophesying* is the true one. No term by which the Hebrew prophet is denoted in the Old Testament means predicter. He is called inspired speaker, seer, watchman, but never predicter, or foreteller of future events. His office was to proclaim the whole will of Jehovah to the Hebrew people. By public speech, by written history, and by various forms of poetic composition, he aimed to bring the rulers and people of Israel to a right state of feeling and conduct in relation to Jehovah, their supreme national king and moral governor, and to keep them in it."

The question of inspiration is treated at length, and the distinction between inspiration and the idea of absolute infallibility very clearly enforced.

"There is limited, yet trustworthy, but no absolute, infallible authority whatever for man. God is infallible. But every human interpreter and all collective bodies of human interpreters of Divine manifestations are fallible. The human senses, the human intellect, the human memory, oral tradition, and historical records, are all fallible. Yet by their aid we may attain, not only faith, but knowledge. The light which it has pleased God to bestow upon us is amply sufficient to guide us to the blessedness for which we were designed, in this world and that which is to come. Whether the necessities or the interests of humanity would be better promoted by an infallible standard of doctrine and duty, either in a written volume, in a church, or a single individual, is a question which it is not worth while to discuss. What God has done, not what it is necessary or useful for him to do, is the important concern for us. Who shall undertake to prescribe to the Creator the best method for the enlightenment and improvement of the world? Undoubtedly there is a part of our nature which inclines us to seek repose in an outward, infallible standard. But it may well be doubted whether this is the highest part of our nature. It seems rather to be a selfish love of ease and quiet, an aversion to action and progress, a desire to escape anxiety, suspense, and labor, rather than to attain to truth and perfection. The result is rather an arbitrary suppression of doubt, than a genuine exercise of faith. 'If I go not away,' says the Great Teacher, 'the Helper will not come.' It well deserves to be considered whether it is not an actual fact, that those Christians enjoy a stronger as well as a purer faith, who, giving up the doctrine of Scriptural infallibility as a dream, conceding to authority its just weight, yet guarding against its undue influence, feel bound to trust their own reason under the guidance of the Holy Spirit, as the supreme judge, believing that to deny reason is to deny God."

A large part of the Introduction is occupied with the consideration of the Messianic predictions, including a valuable exposition of the plan and design of Christ. It would be unfair to quote extracts from this portion, because

it is a complete treatise upon this interesting subject, and demands a careful study as a whole. Whether or not the author's conclusions are accepted, no student of the Bible will fail to appreciate the accurate scholarship, the clear practical wisdom, the conscientious fidelity, both of judgment and of research, and the true Christian spirit, which this investigation manifests.

The appearance of these volumes is very timely. Attention is now more than usually turned towards the study of the Old-Testament prophecies. In England, Dr. Pusey has recently issued a commentary on the book of Daniel; and it is announced that Rowland Williams is about to publish a work upon the Prophets.

It is with a feeling of gratification that we welcome this new contribution on our side the water, the result of the ripest thought of one who occupies a place by the side of the most learned Biblical scholars in the world.

The book *will be sent free by mail on receipt of price, on application to the* American Unitarian Association.

For the convenience of those who own the former edition, and who may wish to procure the Introduction without purchasing the entire volumes, a few copies of the Introduction have been printed separately, and may be had, on application as above, for 75 cts. each.

EDWARD BROOKS HALL, D.D.

Our circle of churches has met of late no bereavement which will be so widely and deeply felt as that which has befallen them in the death of Dr. Hall, of Providence, R.I. He had been for so many years heartily and actively devoted to all the relations and duties of his profession, so conspicuously and so acceptably too, that the blank which his departure leaves is

especially great. Not alone in his own immediate sphere of ministerial and pastoral labor, but wherever our faith had planted its institutions, religious, educational, or eleemosynary, will his ability and faithfulness as a preacher of the everlasting gospel, his love of popular education and of sound learning, and his ready and earnest benevolence, be gratefully and long remembered and honored.

Edward Brooks Hall was a native of Medford, Mass. He entered Harvard University at commencement in the year 1816, and graduated in 1820, in the class of which Drs. Furness and Gannett are surviving members. A year spent as a teacher partly in the city of Baltimore, and partly in Beverly, Mass., placed him just so much in their rear in his theological studies; and he left the Divinity School at Cambridge, in the class of 1824, with the late Dr. Young, of Boston, and Rev. (now Hon.) Charles W. Upham, of Salem, Mass. On the 16th August, 1826, he was ordained pastor of the Unitarian Church at Northampton; from which office, filled to the utmost acceptance of a small but devoted people, he was obliged by enfeebled health to retire after a little more than three years' service. In November, 1829, he resigned his charge, and spent the following winter under the genial skies of the island of Cuba. He returned in the spring of 1830; and, finding his health improved, soon after yielded to an invitation to give a year to the First Unitarian Church in Cincinnati, Ohio. The climate of the interior aided the work of restoration; and, on the 14th of November, 1832, he was installed pastor of the First Congregational Church at Providence. We well remember, as almost the only apprehension we indulged on his accession to that arduous and important post, our anxiety lest the still delicate condition of his health might soon prove inadequate for its demands. He felt it himself; for, in allusion to that epoch of his life, he said to his congregation in the sermon he preached on the 5th of last November, immediately previous to his formal resignation, "My own strength was not fully confirmed, and I had reason to fear its failure." The apprehension, in a degree, was realized; for five years "brought in the end," he adds, "the necessity of absence for a short time in a Southern clime." The frame that seemed

so unstrung became now braced anew for a longer continuous term of duty than ever before. Not till thirteen years more had passed did it again require repairs; and from the year 1850, when the anxiety of a generous people sent him abroad for the benefit of a sea-voyage and recreation in foreign travel, he labored most industriously, faithfully, ably, and successfully in his chosen and beloved work until within a few months of his death. The resolutions respectively passed by his parishioners at the time of his resignation, and after his death, were no words of form. They were as honorable to them as to him; speaking as they did, honestly and affectionately, their just appreciation of pastoral services most faithfully and lovingly rendered for a period of time covering more than that of a generation; of a religious teacher, pastor, and friend, whose words and whose example had ever been in beautiful harmony; of civic, philanthropic, charitable, educational, patriotic labors, always spontaneously and generously given, but with no dereliction of special obligations or duties belonging to his high office in the Church. The flourishing community in which he lived and labored so long; its admirable public schools, its Athenæum, its various literary and benevolent institutions, in helping which he always took a leading part; its social and religious life, of which he was at once a distinguished ornament and conservator, — all echo back, confirm, and justify the estimate of his own immediate parochial charge. The honorary degree of Doctor of Sacred Theology, conferred upon him by his Alma Mater in 1848, was but a well-merited token of the high esteem in which she held her son as a Christian minister and theologian; while Brown University, at Providence, honored his love of sound learning by calling him into her counsels as a member of her Board of Trustees as early as 1841, a post which he held till his death.

Dr. Hall was early married to Harriet, daughter of the late Dr. Ware, sen., Professor of Divinity in Harvard University; and by her had six children, of whom Rev. Edward H. Hall, of Plymouth, Mass., is the only survivor. His second wife, who also survives him, was Louisa Jane, sister of Hon. John C. Park, and daughter of the late Dr. John Park; the latter gratefully

remembered as the accomplished and successful Principal of a school of the highest grade for young ladies, which he established in this city, whence he removed to, and died at, Worcester. Of this marriage a daughter remains.

And now, after the admirable analysis of Dr. Hall's character given on the day of his burial by his classmate and friend, Dr. Gannett, in his funeral address, there seems nothing to add. Sharing profoundly, however, in the consciousness of his great loss to that which lay so near his heart, — the cause of our own precious faith, and to the churches which sustain it; proud, we confess, of the honor which his marked example of active fidelity to the demands of every relation and office to which he was called did to that faith, and desirous as we are to commend that example to the widest admiration and imitation; grateful, too, for the constant and efficient aid which he always gave to our Association, of which he was at one time President, — we place on record our concurrent testimony to his worth, our regret at his departure. A regret, however, oh how gently tempered and subdued by the remembrance that his death was but the seal to a fidelity and completeness in duty, as rare as it was eminent; that it came just as he desired, among those he loved, and had served in every way that he could, till strength and life failed!

Dr. Hall was sixty-five years of age. His health of late had become impaired by an organic disease of the heart; and, a few weeks before his death, he was threatened with blindness. Two Sundays previously, he preached in his own pulpit extemporaneously, reciting *memoriter* the Scripture lesson and the hymns. The sweet submission of his spirit under this trial was a striking and beautiful illustration of the power of his faith; and the divine mercy in suddenly, all prepared as he was, calling him away before the burden of incapacity should have fallen upon him, and where his dimmed sight should be exchanged for open vision, must be reverentially and gratefully confessed.

The funeral services were most judicious and fit. Rev. Dr. Hill, of Worcester, the former pastor of Mrs. Hall in that city, and a familiar friend of her late husband, offered prayer at the home with the immediate family. The body was then borne to the church on the shoulders of colored men, for the freedom of

whose race Dr. Hall was always an earnest advocate, preceded by the pall-bearers, and followed by the male kindred of the deceased, his brethren of the clergy from various places, the members of his congregation and citizens. At the church, the pulpit being draped in black, relieved only by a cross of white camelias; and the coffin, which was also covered by black broadcloth, and on which lay another floral cross and crown, being placed beneath it, — the public services proceeded. These consisted of two hymns, which were favorites of Dr. Hall, and but recently during his short confinement repeated by him to his daughter, — the one Professor Norton's, "My God, I thank thee," &c.; the other, Mrs. Steele's, "My Maker and my King," &c., with appropriate anthems; reading of Scripture by our brother, the Rev. E. M. Stone, minister at large in Providence; prayer by Rev. Augustus Woodbury, pastor of Westminster Church in that city; and the funeral address by Rev. Dr. Gannett, of Boston. After the benediction by Mr. Woodbury, the body was borne, as before, to the hearse, and the funeral cortége of seventy carriages attended it to the cemetery; where Dr. Osgood, of New York, read portions of the burial-service; the hymn, "I would not live alway," was sung by the choir of Dr. Hall's Church; and the benediction was pronounced by Dr. Farley, of Brooklyn, N.Y. Both officiating clergymen had been intimately associated with the deceased in professional labors in Providence, — Dr. Farley as the first, and Dr. Osgood as the second minister of Westminster Church in that city; Dr. Hedge, of Brookline, Mass., who was unavoidably absent on this occasion, having been the third and the immediate predecessor of the present incumbent, Mr. Woodbury. The experience of this Association is amongst the cherished remembrances of their professional lives.

In the "Pastor's Rest," at the beautiful cemetery of Swan Point, — a spot set apart by his society for the burial-place of its pastors, — repose his mortal remains; attended there by a cortége — which reached more than a mile — of hearts that honored and loved him living, and mingled their gratitude with their sorrow now that he was dead. The spirit of sect seemed exorcised from that burial. The pall was borne, in part, by

representative clergymen of the different Protestant churches of the city: Dr. Caldwell, of the Baptist; Bishop Clark, of the Episcopal; Rev. Mr. Fay, of the Universalist; Rev. Mr. Trafton, of the Methodist; Dr. Tobey, of the Friends; and President Sears (Baptist), of the University: while Drs. Bigelow, of Boston; Farley, of Brooklyn, N.Y.; Lincoln, of Hingham; and Briggs, of Salem, represented our own body; and Nehemiah S. Draper and Joseph Balch, Esqs., the church and society of our departed brother. Alas that there should be even one thing to mar this beautiful unity of respect for his memory, where no compromise of principles or religious convictions was asked, or was or could be involved! The "Orthodox" Congregational churches were unrepresented. The Rev. Mr. Swain was invited to act as a pall-bearer, but declined. We envy neither the notoriety nor the censure from those of his own household of faith, which this assured to him. F. A. F.

JARED SPARKS, LL.D.

ANOTHER of the venerable group of the eminent ex-Presidents of Harvard University, honored alike for their public services and private worth, has passed on. In less than two years, three of them, after long lives filled with honorable and useful labors, have been gathered to their fathers, — Quincy, Everett, Sparks, a noble trio, whom our Liberal faith may well be proud to number in its ranks. On the 14th of March, the last of these, in a tranquil old age, as yet gently touched by the advances of time, with a mind clear to the end, with his loved ones around him, died in peace.

The name of Jared Sparks stands among the illustrious names that adorn our American literature, and have won a Transatlantic fame. No more devoted student and worker in his special branch of inquiry can be found among the living or the dead of our land. He has done more than any other man among us for the historical literature of our country; not only in the volumes he has written, but by giving the first com-

plete, instructive example of thorough and keen investigation of all accessible sources of information, of the diligent exploration of authentic documents, and accumulation of materials, and personal preparation in many ways for the work.

A native of Willington, Conn., born May 10, 1789, he was prepared for college at Exeter, N.H., graduated at Harvard University in 1815, was chosen College Tutor in 1817, and commenced at the same time the study of divinity. In 1819, he was ordained as pastor of the First Independent Church in Baltimore. It was on this occasion that Dr. Channing preached the powerful and famous sermon that created so much excitement and interest at the time, and gave a fresh impulse to the Unitarian controversy. He remained four years in Baltimore, performing, in addition to the common labors of his profession in an arduous and important position, a large amount of theological and literary labor, in the editorship of the "Unitarian Miscellany," and in controversial publications, called forth by the necessity of maintaining and defending the religious faith which he had espoused. In the year following his ordination, he published his "Letters on the Ministry, Ritual, and Doctrine of the Protestant Episcopal Church;" and, in 1823, "An Inquiry into the Comparative Moral Tendency of Trinitarian and Unitarian Doctrines." In 1822, he planned and commenced the publication of a "Collection of Essays and Tracts in Theology, from various Authors, with Biographical and Critical Notices," in six volumes, the last of which was published in 1826. In 1823, after four years of work in the ministry, on account of impaired health he resigned his pastoral charge. Among the new scenes and pursuits on which he afterwards entered, he was ever a stanch advocate and supporter of Unitarian Christianity. Always mild, candid, and tolerant, he was yet most earnest in his desire and endeavor to spread the views, which, to use his own words in his letter of resignation, he believed to be most "honorable to God and salutary to men." *

* During his ministry in Baltimore, he was elected, in 1821, chaplain to Congress; a tribute to his rising worth, which, on account of his Unitarian faith, excited the ire and alarm of the zealots of the time. The rector of an Episcopal church in Washington, on the Sunday fol-

His subsequent literary career, in which he has won such high and merited distinction; his voluminous works in illustration of American history; his valuable biographies of famous men of our country, especially the lives of Washington and Franklin, with the publication of their official and private correspondence and writings; his untiring industry, thoroughness of research, accuracy of statement, candor and discrimination; his clearness and simplicity of style, reflecting the character of his mind, — are too well known to need our eulogy; and the necessary limits of this article do not permit us to dwell upon them.

The briefest survey of his literary labors is enough, in itself, to show what an enterprising and indefatigable worker he has been, and what an amount of service, in his chosen and providential sphere, he accomplished in his meridian strength and zeal. When to all this we add his academical engagements and lectures, the duties of the Professorship of Ancient and Modern History, — an office which he held for ten years, until, in 1849, he was elected President of the University which he had so long loved and served, the worthy and beloved successor of Kirkland, Quincy, and Everett, — we may well admire and honor the fruitful industry of his well-spent life.

He was a man of rare and sterling virtues and graces of spirit, the memory of which will ever abide with his friends, shining on their way with a soft and pleasant light. None knew him but to honor and love him. His character, like that of his own Washington, a kindred spirit, was built on the granite base of truth, simplicity, godly sincerity, rectitude of purpose and feeling. His aims, from the beginning, were high and generous; no low, narrow, self-indulgent views tainted his heart or life; but those who knew him from his youth, and knew him best, saw that

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lowing the election, said to his congregation, "By a recent vote of a majority of one branch of our National Legislature, they have proclaimed to the world, in language as loud as they can speak, that 'they will not have Christ to rule over them.' One of the members in the minority, after the vote was taken, with deep regret observed, 'We have voted Christ out of the House.' In looking to the future, what have we not reason to apprehend, when 'the rulers take counsel together against the Lord, and against his anointed'?"

there was in him, beyond the common strain, something large and heroic. Early in life, he had conceived the idea of becoming a traveller and an explorer of Africa, and came very near to carrying out his project. If circumstances had favored, he would have become a Ledyard or a Livingston, as daring, as persistent, as they. He was thoroughly just, upright, conscientious in his dealings, fair, candid, equitable in his judgments, never willingly doing wrong in word or act, by pen or tongue, to any man. But he was not merely or harshly just; he was kind, cordial, gentle-hearted, full of mercy and good works. Under the veil of his apparent reserve and stoicism, there beat the tenderest heart, the warmest affections, the freest generosity, ready at every call to pour out its gifts. No one ever went to him for help, in vain. He was in danger, sometimes, of being over-charitable, over-generous. Many a poor man, many a poor woman, will miss his gracious word, his ever-open purse. All will miss his simple, easy, pleasant, affable speech, his instructive conversation, the social, friendly qualities that made him so agreeable and welcome a companion wherever he went. Though a laborious student, he was no self-engrossed recluse. Fully did he, if any man, meet the requirements of Scripture, "to do justly, to love mercy, and to walk humbly with God."

He walked humbly with his God, as he walked modestly and lovingly with his brother men. He was truly, unaffectedly devout; of a deeply reverent spirit; in his views of Scripture and of Christ of the school of Ware and Channing; dreading the innovations and radicalism of the day, as well as the re-action in an opposite direction: ever steadfastly manifesting his profound religiousness of mind, in outward ordinances, in constant attendance both morning and evening at the sanctuary, in the whole tone of his speech, in the whole tenor of his life. He was, in short, a true disciple of Christ, both in love to man and in love to God. What he was in his family — how gentle, affectionate, thoughtful, sympathizing, how devoted in his parental care, how watchful for the best interests of each and all — they best know who miss the husband's and the father's love.

We feel that we have no right to mourn over an end like his, coming in the course of nature, in the ripe fulness of time,

to a clear mind, and a body not shattered by age. His life's work was done, and waited only for the Master's "Well done;" and, after brief and gentle summons, he has fallen asleep in Christ, that he may awake to a brighter morn and an immortal youth. W. N.

EXTRACT FROM LETTER OF REV. W. H. CHANNING.

CLIFTON, BRISTOL, ENGLAND, Jan. 27, 1866.

Rev. CHARLES LOWE, *Secretary American Unitarian Association.*

MY DEAR SIR, — It has been my wish and hope, for several weeks, to write to you; indeed ever since this copy of the "Unitarian Almanac" reached me. But I regret to say that my health has, of late, been wretchedly poor, — the result of four years' overstrain, — and my ordinary duties have been more than I was fit for. So I pray you attribute my silence neither to indifference nor forgetfulness. In fact, I should have written, if I had not *proposed to send a long and* FULL *letter for publication*, if you wished. But, as I am still "under the weather," I postpone that design, and enclose the "Almanac" with the brief note.

The points on which I desired to address you, and, through you, our brethren, were several; one or two of which only shall be *indicated*, not discussed.

1 §. The first is the GROUND *for* UNION, now assumed by the leading Unitarians in Great Britain, — indeed by a vast majority of both ministers and laity. You see the "Inquirer," probably, and can draw your own inferences. But you may be confirmed in your opinions, by receiving my positive assurance, that the Unitarian Communion has finally, decisively, and all but unanimously, resolved to reject Mr. *Bache's* TEST, — not out of disrespect to him, far from it; for he and his aiders are highly honored for their earnest Christian faith and character. But such a *re-actionary* movement is recognized to be utterly out of time. The tendency is irresistible here to the broadest

inclusiveness; and the longest-headed and largest-hearted do not pretend to mark out the limitations on the side of traditional Orthodoxy, or of rational freedom. J. J. Tayler's late letters in the "Inquirer" express, as exactly as any one man can express, the pervading spirit of the Unitarians of Great Britain. The May meetings in London will prove this to be true, you may be confident.

2 §. Now, should not the fact of this trustful, hopeful, inclusive Catholicity, thus inspiring the Unitarians of this nation, be a "sign of the times" to us also in America? Look, too, across the channel to France, and the younger Coquerel and Martin Paschoud, and their brave struggle for liberty of thought and speech; and then, through Colani and Reville, &c., extend your view at and to Italy and Germany. Is it not plain that a NEW CATHOLIC CHURCH — no matter how we name it — is in the travail throes of birth throughout Christendom? And are not the Unitarians of the United States of America providentially summoned, at once, to announce and usher in this era of a real "GOD-*with-us*," in holiness, liberty, and love, made livingly one? I do sincerely trust, that our spring meetings may be in full-tuned harmony with the voice of our English brethren.

LETTERS OF REV. C. Y. DE NORMANDIE.

RICHMOND, Feb. 19, 1866.

DEAR SIR, — I have purposely delayed writing what you require monthly; viz., a brief statement of my direct work here, and the situation of affairs as regards the prospects of liberal Christianity, until to-day, that I might have some conversation with those most deeply interested in the cause here, and most anxious for the establishment of a society on a broad, liberal basis, — the doctrine and practical foundation of our societies generally. The term of my service in this city is rapidly drawing to a close, and I confess to a deep interest in the cause that led me to direct my steps hither. While there is nothing that is very flattering in the condition of our mission

on the one hand, neither is there any thing positively discouraging on the other hand. The number of families represented is not large; but there seems to be a good, healthy *religious* interest, and interest in the cause of liberal Christianity, on the part of those who do attend; and the average attendance, for the past month, has been larger than at any previous time. While the people are not in a situation to do much, *if any thing*, immediately for the support of a minister, and feel some delicacy about depending entirely upon the American Unitarian Association, they still manifest an earnest desire to have some one here to labor with and for them, and to minister to them in spiritual things. The house that is now occupied, which is really a very neat and comfortable one, that will accommodate about three hundred and fifty (350) persons, can be had through the summer, without any expense, except the sexton's charge and the gas-bills; and the work that has been commenced can be carried on. Under *wise*, judicious management, it can be carried on to the successful establishment of a self-supporting society. If some one who has the requisite qualifications cannot be sent, the house will be closed, the liberal element now in the city scattered, those who migrate hither for business purposes will be left *homeless* religiously, the expenditures of money and labor for the past month will be wasted, except in the direction of practical effort, — teaching the ignorant, relieving the destitute. In these labors alone enough can be done, by an active and industrious man, to say nothing about the sabbath service, to warrant the Association in keeping a man in the field. Then there is a sabbath school at the "Naval Laboratory," under the superintendence of Mr. Washburn, with a regular attendance of considerably over a hundred pupils, of all ages, from the infant class to adults, where our papers will be gladly received, and the labors of an earnest man heartily accepted.

Richmond, March 8, 1866.

My dear Mr. Lowe, — I acknowledged your letter with the enclosed check. I was delighted to have a little purse with which to relieve distressing cases, of which many are to be

found. The very day that the money came, I saved a man from being turned out of his house, who was sick, unable to work, and probably never will be able again; who, in health and strength, could earn for his former master $3.50 per day. Since that, I have, in many instances, purchased a little meal, a few fish, some groceries, for those who were out of employment and destitute of food; or who had work, but no pay had been received for weeks. I have also purchased some little delicacies for three very sick persons, who had no tea, sugar, or flour in the house; nothing but the very coarsest kind of food, that could nôt be relished even by the strong and well. If the Executive Committee will not consent to send some one on to continue the work I have begun, I will send you the names of some persons to whom you can send "Registers," "Journals," "Sunday-School Gazettes," with the assurance that they will be distributed and read. It would be a much better course to pursue, however, in my judgment, to send some one here to do the work that is waiting to be done, and distribute the literature of the denomination at the same time. While I acknowledge that the prospect for establishing a *self-supporting* society is not flattering, and while I freely confess that I would base my justification of the American Unitarian Association in keeping a missionary in this field, rather on the *general missionary work* that we can do as well, if not better, than anybody else, than on the hope of building up a strong, vigorous, self-supporting, liberal church, still I do not consider that as impossible, by any means. I cannot agree with Mr. Ware in regard to the folly of trying to do any thing for the cause of Liberal Christianity south of Baltimore. I think much can be done. I have become deeply interested in the experiment of establishing a society, and in the work of teaching, — for I very frequently engage in this work in our evening schools, — and should love to stay. But it cannot be.

There is a liberal element here that ought to be kept together, that will soon scatter if preaching should cease. It will bear, even the native part of it, any thing that a *wise*, earnest man will say, — not, of course, in bitterness, but out of the candor of his heart, — as the serious conviction of his most thoughtful

hours. I have not felt obliged to keep a padlock on my lips, in regard to any subject. But even Mr. ———, perhaps you know his position, said to me last Monday, "I think you were pretty bold; not any too bold, I think, if they will stand it." The house in which we worship is now in good repair, since what I did to it; and it can be had for nothing, while we use it.

Truly yours,

C. Y. De Normandie.

LETTER OF REV. C. H. BRIGHAM.

Ann Arbor, Mich., March 5, 1866.

To the Executive Committee of the American Unitarian Association.

Gentlemen, — I herewith submit my seventh monthly report of missionary work in Ann Arbor. I have little to add to the details and suggestions of previous reports. The regular Sunday services have been continued at the court-house. The morning audiences have averaged somewhat less than one hundred persons, one-third of them students. In the evening the court-house is always full and crowded, no matter what the weather may be. After the present month, however, it is probable that the evening audiences will be somewhat lessened, as the terms of the Law and Medical Schools close on the 26th of March. Probably more than a third of the evening audience are from those schools.

I have made no attempt to organize Bible Classes among the students, not wishing to do any thing that might seem like proselyting. But many of the students have come to me to talk on questions of faith and doctrine, and to ascertain our views more fully. In some instances, young men have come who have not been willing to leave their own place of worship, in order to attend our services, and who have never been in the court-house on Sunday. A considerable part of my time is spent in these interviews, which are more numerous every week. If they have proved as satisfactory to the young men as they have been pleasant to me, they have not been without

fruit. I have received many unequivocal testimonies of the feeling of students in all the departments of the University.

In the last week, one of the highest scholars in the Senior Class applied to me, to know if I would instruct a class of the under-graduates in the criticism of the Scripture. Of course I accepted such a proposition, coming from the students themselves, with no suggestion on my part. He is now engaged in forming such a class, and they expect to have their first meeting on the next Sunday.

The state of the resident congregation is not much changed. As nearly as I can reckon, there are now portions of sixty-five families in Ann Arbor, who attend our services, with more or less regularity. Nothing has yet been done toward securing a church building, owing to the absence in Washington of one of the committee to whom that business was intrusted. The interest of the congregation does not diminish; and it is my opinion, that, in time (in spite of the obstacles, which are numerous and serious), a substantial Unitarian society may grow out of our movement. As a missionary movement among the students of the University, its success has certainly been remarkable, and has surpassed any reasonable hope.

I have called the attention of the students to the fact, that the publications of the Association and the periodicals of our body have been placed in the College library; and have been glad to notice, in recents visits, that both students and professors have availed themselves of that hint. By the courtesy of Mr. James P. Walker, I have also been able to place the "London Inquirer" in the library, where it will do not a little for our cause. The papers and "Journals," sent by the Association for distribution, are eagerly sought for.

With sincere respect, I remain your friend and servant,

CHARLES H. BRIGHAM.

ALL noble enthusiasms pass through a feverish stage, and grow wiser and more serene.—*Channing.*

OUR ARMY RECORD.

It was proposed, in a previous number of the Journal, that a record should be kept of the number who went from our parishes to the war; and a request was made, that, in every society, the minister, or some one interested, should prepare a list, and forward it to the Secretary of the American Unitarian Association, designating —

The number of privates.
The number of officers.
The number in sanitary commission.
The number killed.

Too small a number have responded to this request to make the record of any value as yet, but enough to make us renew the request, in the hope that it may lead to a more universal response.

THE CONTRIBUTIONS FROM THE CHURCHES.

The month of April promises to be this year, as it was last, the time for making most of the collections for the Unitarian Association. So far as any organized method of appeal could be properly employed, this has been done. It has been simply by the calling together of the ministers and delegates of many of our churches in their local associations, to hear statements from the Secretaries of the National Conference, and the Secretary of the Unitarian Association, as to the nature of the work to which our funds are to be applied; and by the appointment of Committees to aid, as far as possible, the collection from the parishes included in these Associations. We give a list of these Committees so far as already chosen.

Upon these Committees it is understood that a certain measure of responsibility rests for action in the churches by whose delegates they were chosen; and we beg to remind them, that perhaps some of the parishes are waiting for a word from them. We know that in some instances this is so, and that in other cases the action of the Committees is contributing greatly to the ease and promptness of the contributions.

At the same time, we would urge each minister and each parish not to wait for any instigation, but to act at once.

So far as we can learn, there is little reason to doubt that the money asked for will be raised. But, to accomplish it, there is need that we may have *now* the hearty, generous service of every minister and every layman of the denomination. Let one earnest man in every congregation set about the matter, and the result is sure.

LIST OF COMMITTEES.

Norfolk and Middlesex Ministerial Association. — Jonathan Cobb, Dedham; C. H. French, Canton; A. H. Lothrop, Sharon; Calvin Prichard, Dover; Elijah Perry, Natick; Leonard Morse, Sherborn; I. B. Cram, Walpole.

Franklin Evangelical Association. — Rev. J. F. Moors; Rev. J. R. Hosmer; George Walker, Esq.; A. Parsons, Esq.; and Hon. Samuel F. Lyman.

Essex County Churches. — Hon. S. H. Phillips, A. J. Archer, John Webster, E. A. Emmerton, Aaron Perkins, Robert Endicott, P. H. Wentworth, Isaac B. Elliott, G. W. Keene, E. B. Brown, E. S. Coffin, Isaac Ames, M. T. Stevens, J. L. Stevens.

Plymouth Association. — Hon. J. H. Mitchell, Rev. E. H. Hall, J. K. Nash, I. W. Munroe, Pardon Copeland, L. W. Bates.

Bristol-County and Rhode-Island Churches. — Theodore Dean, W. G. Weeden, Simpson Hart, Hon. S. Padelford, Captain West, I. P. Bush.

JOTTINGS FROM THE RELIGIOUS WORLD.

Westminster Abbey was the scene of an interesting ceremony, Dec. 28, 1865; that being the eight hundredth anniversary of its foundation by King Edward the Confessor. A. P. Stanley, Dean of Westminster, preached the dedication sermon; in which, with that peculiar power which has characterized his treatment of many similar subjects, he reviews the rich associations which hallow that sacred pile.

Dr. Alexander Campbell, the founder of the sect of Campbellites, died March 4, aged seventy-eight. It was in 1827 that he became separated from the Baptist denomination, by his denunciation of all human creeds, and his declaration that the Bible alone was the sufficient rule of faith and practice, and by certain peculiar ideas as to the religious efficacy of immersion. His ability and zeal drew after him many followers, who finally assumed the importance of a denomination; calling themselves at first "Disciples," and afterwards by the name of their founder. They numbered, in 1862, 350,000, resident chiefly in the Middle and Western States. Latterly they have laid claim to the title of "Christians," and designate the denomination whom we know by this name as "New Lights." Although the two sets resemble each other in many points, the lines between them are distinctly drawn.

The Swiss Government has just decided, that, throughout the whole Federation, *the free exercise of their religion shall be granted to all Christian bodies.*

Dr. Pusey is still pursuing his plan of a union between the Church of England and Rome. He writes to the "London Guardian:" "What, I trust, God the Holy Ghost is calling us to, is to seek a healthful re-union and intercommunion with other Catholics in east and west. Whatever office we may, in

God's good purpose, have towards the Protestants, will be after, not before, our re-union with the rest of Catholic Christendom."

Bishop Rutledge, of Florida, gave an address to the Diocesan Council in Tallahasse, Feb. 22, in which, after a fair statement of the ecclesiastical experiences of the last four years, as affecting their connection with the Church at the North, he says: —

"But the occasion no longer exists for this independent organization, and we should lose no time in seeking re-union with kindred minds and spirits. We are members of that 'one body' of which the Lord Jesus Christ is the head; and it is our duty to maintain unity among ourselves, as being members one of another. The earnest appeal of the venerable presiding Bishop, in a circular addressed to the Southern Dioceses previous to the meeting of the General Convention, held in Philadelphia in October last, and the subsequent noble spirit exhibited by that body, together with the many evidences furnished of a desire to conciliate and fraternize, and promote peace, harmony, and good-will among the brethren of our household of faith, by both the clergy and laity of the North, in their endeavors to relieve our *personal* wants, to repair the losses which our parishes have sustained by the calamities of war, and to aid us in the advancement and extension of the Redeemer's kingdom in our midst, are strong reasons why we should promptly respond, — are a sufficient guarantee that we shall be received with cordial and fraternal affection, and permitted to enjoy the glorious privilege of holy fellowship with the whole body of Christ's Church militant. Let us then at once, with glad hearts and willing minds, show, by our action in *this matter*, that we warmly reciprocate the kindly feeling manifested towards us; let us convince them of our readiness cheerfully to battle with them side by side for all time to come, in the cause of our common Master."

We are glad to record every such indication of kindly feeling at the South.

NEW PUBLICATIONS.

Twenty-Fourth Annual Report of the Ministry at Large in the City of Providence. By Edwin M. Stone.

The record of an admirable charity, carried on now nearly a quarter of a century by the Unitarian parishes in Providence. The pamphlet contains also an earnest and eloquent address by Dr. Bellows, on the occasion of the annual meeting.

Proceedings of the American Antiquarian Society at the Annual Meeting held in Worcester, Oct. 21, 1865.

This pamphlet contains, besides other interesting matter, a Report by Rev. E. E. Hale, on behalf of the Council of the Society, which is a valuable contribution to historical inquiry, regarding the discovery and early conceptions of this continent.

The report closes with a suggestion that a national medal be struck as a memorial of the life and death of Abraham Lincoln.

The Theological Review, January, 1866. — This able English Review will henceforth be published quarterly, under the editorship of Rev. Charles Beard, and with contributions from leading advocates of liberal thought.

Occasional Papers of the Warren Street Chapel. — An interesting reminder of a noble charity.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 12, 1866. — Present, Messrs. Kidder, Padelford, Hedge, Clarke, Hinckley, Livermore, Smith, Crosby, Fox, and Lowe.

The Committee on Publications reported, that, since the last meeting, some of the Association's publications had been given, in response to an application received, to the library of Baker College, Baldwin City, Kansas.

They also reported, that Rev. Edward B. Hall, D.D., just before his death, presented to the Association the copyright of his "Memoir of Mary L. Ware."

The Committee on the New-England States presented a report containing the following recommendations, all of which were adopted: —

1. That, in response to applications received from the societies in Groton Junction and Tyngsboro', Mass., an appropriation of one hundred dollars be made to each.

2. That, inasmuch as the appropriation made at the last meeting in behalf of the society in Brunswick, Me., was available only when a minister should be settled, a further appropriation of two hundred dollars be made towards the expense of supplying the pulpit until a minister be found for the place.

3. That, a movement having been begun by Rev. Eli Fay, in Stoneham, Mass., which was likely to result in the speedy formation of a good society, the sum of one hundred dollars be appropriated for the expenses of this enterprise.

4. That, in response to an application received from the society in Sturbridge, Mass., the Treasurer be authorized to pay to them the sum of one thousand dollars, with the usual condition and bond, to aid them in building a church, provided it should appear, to the satisfaction of the New-England States Committee, that the payment of that sum would secure the erection of a church edifice, in the manner proposed.

5. That, letters having been received from Franklin and Lebanon, N.H., which represented that the sending of preachers to these towns for a few Sundays would probably result in the formation of permanent Unitarian societies, the sum of three hundred dollars be appropriated to be used by the New-England Committee, for these and similar movements.

The Committee on the Middle and Southern States reported that an application for aid had been received from the society in Northumberland, Pa., to enable them to retain the services of their pastor, Rev. Aaron Porter; also letters from Mr. Porter, representing that there were excellent opportunities for missionary work in the neighborhood: and they recommended that an appropriation of five hundred dollars be made towards the salary of Mr. Porter for a year, with the understanding, that, should it seem best to the Middle and Southern States Committee, he

should devote a portion of his time to missionary work in the vicinity of Northumberland.

They reported that a course of Sunday-evening lectures on doctrinal subjects had been carried on during the last two months, in the city of New York, under the auspices of the Unitarian ministers of New York and vicinity, which had resulted so successfully, that it was believed to be very desirable that the interest should be followed up by another series of lectures and sermons. The lectures already delivered had been given at the hall of the Cooper Institute, to audiences varying from one thousand to two thousand, largely composed of persons of other denominations than our own; and at each lecture a large number of the tracts of the Association had been distributed among the audience. The New-York societies had expended on this enterprise some five hundred dollars; and they now asked that the Association would aid in continuing it for six or eight Sundays, at the expiration of which time the hall would be occupied by Rev. Dr. Chapin's society for a considerable period. The Committee recommended that the proposition be accepted, and that an appropriation of five hundred dollars be made to carry it into effect.

This Committee further reported, that favorable accounts continued to be received from Washington. The labors there of Rev. Dr. Briggs had been very serviceable. A course of weekly Wednesday-evening lectures had been begun, under the auspices of the "Young Men's Unitarian Association," at which the attendance had been large. Rev. George H. Hepworth would supply the pulpit during the month of March; and Rev. E. E. Hale and Rev. Dr. Bellows would follow him.

A favorable report was given concerning the movement for the formation of a society in Ithaca, N.Y., where Rev. A. P. Peabody, D.D., had been preaching several Sundays; and a further appropriation of two hundred dollars was asked for this object.

All the recommendations of this Committee were adopted.

They also presented the following communication, which was read to the Board, and then referred back to the Committee, to make such disposition of as might seem to them best: —

CHARLESTON, S.C., Feb. 12, 1866.

Rev. CHARLES LOWE, *Secretary American Unitarian Association, Boston.*

BROTHER, — Your letter, directed to the officers and members of the Unitarian Society in Charleston, of the 28th ult., was laid before the society at its anniversary meeting, held recently. At the same time, at the suggestion of Dr. James Moultrie, your private letter, written to him some time previous, was also read, as well as his answer to it. Their consonance, in spirit and subject, were the occasion of the suggestion. And it was followed by him with a statement of your personal remarks, at one of the abortive meetings adverted to in his answer, in which, while he occupied the position of chairman, you proceeded to state, that you were authorized by the American Unitarian Association to convey to them expressions of sympathy, and to tender any assistance practicable to bestow, until, by recovery from present prostration, they were enabled to sustain themselves. The sympathy and liberality thus offered they are unfeignedly grateful for, and, though not accepted, are properly and duly appreciated. They have had the effect, accompanied as they are with correlative statements and explanations, of removing all unfavorable impressions, the results of all previous incomprehensions, from their minds. They are persuaded that the difficulties which have subsisted between the two societies were results of unadvised occurrences, and trust that they may never happen again. Besides the satisfactoriness entertained towards your explanations, they cordially reciprocate the sentiments which accompany them. Those which it might become them to make, in return, are already contained and conveyed in the answer by Dr. Moultrie, adopted by the society as its own, which we hope will be in like manner satisfactory to the Association. With you, we desire peace and the restoration of harmony, national and denominational; and would equally rejoice, if, through the instrumentality of the latter, we could, under God, in any manner be made inservient to the perfect restoration of the former. We are a Committee appointed to send you a suitable answer; and, in so doing, beg leave, in conclusion, affectionately and respectfully, to subscribe our names,

JAMES MOULTRIE, M.D.
SAMUEL LOGAN, M.D.

The Committee on the Western States reported in favor of an appropriation of two hundred dollars to the Society in Rochester, Minn., towards their expenses for the current year; and an appropriation of five hundred dollars to be used for general missionary work at the West, under the direction of the Western Committee; which report was adopted.

After the transaction of other business, the Board adjourned to Monday, April 9.

INTELLIGENCE.

Mr. THEODORE L. DEAN was ordained as pastor of the Society in West Bridgewater, Mass., on Wednesday, Feb. 14. The order of services was as follows: Reading from the Scriptures by Rev. Francis C. Williams, of East Bridgewater; introductory prayer by Rev. C. C. Hussey, of North Easton; sermon by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer by Rev. George J. Sanger (Universalist), of Webster; charge by Rev. E. S. Foster (Universalist), of Claremont, N.H.; right hand of fellowship by Rev. George Dexter, of Bridgewater; address to the society by Rev. A. St. John Chambre (Universalist), of Stoughton; concluding prayer by Rev. Mr. Rosipaugh, of North Bridgewater; benediction by the pastor.

Rev. JOSEPH F. LOVERING was installed as pastor of the society in Concord, N.H., on Tuesday, Feb. 27. The order of services was as follows: Introductory prayer and reading from the Scriptures by Rev. Livingston Stone, of Charlestown, N.H.; sermon by Rev. William P. Tilden, of Boston; prayer of installation by Rev. James De Normandie, of Portsmouth, N.H.; charge by Rev. Augustus Woodbury, of Providence, R.I.; right hand of fellowship by Rev. William B. Smith, of Walpole, Mass.; address to the people by Rev. George H. Hepworth, of Boston; concluding prayer; benediction by the pastor.

Mr. MINOT G. GAGE was ordained as pastor of the society in Nashua, N.H., on Wednesday, March 14. The order of services was as follows: Introductory prayer by Rev. Charles Babbidge, of Pepperell, Mass.; reading from the Scriptures by Rev. William B. Buxton, of Wilton, N.H.; sermon by Rev. Frederic H. Hedge, D.D., of Brookline, Mass.; prayer of ordination by Rev Alonzo Hill, D.D., of Worcester, Mass.; charge by Rev. George M. Bartol, of Lancaster, Mass.; right hand of fellowship by Rev. Charles H. Wheeler, of Winchendon, Mass.; address to the

people by Rev. Stephen G. Bulfinch, D.D., of East Cambridge, Mass.; concluding prayer by Rev. Francis C. Williams, of East Bridgewater, Mass.; benediction by the pastor.

Mr. THOMAS VICKERS, a graduate of the Meadville Theological School, who for several years past has been pursuing his studies in Germany, has accepted a call from the First Unitarian Society in Cincinnati, Ohio.

Rev. THOMAS L. ELIOT has accepted an invitation from the society in St. Louis, Mo., to become the colleague of his father, Rev. William G. Eliot, D.D., who for thirty-two years has its pastor.

Rev. IRA BAILEY, of Athol, Mass., has accepted a call from the societies in Fitzwilliam and Troy, N.H.

A NEW UNITARIAN SOCIETY has been organized in Stoneham, Mass.

ACKNOWLEDGMENTS.

1866.			
Feb. 19.	From	Mrs. F. F. Claussen, as an annual membership .	$1.00
21.	„	Society in Houlton, Me., as a donation 22.00	
		For Monthly Journals 4.00	
			26.00
21.	„	Rev. George F. Piper and Pardon Copeland, as annual memberships	2.00
23.	„	Society in Dover, N.H., for Monthly Journals .	14.50
24.	„	Society in Greenfield	209.58
Mar. 1.	„	subscribers to Monthly Journal, in Quincy, Ill., through Rev. M. W. Willis	3.00
3.	„	Society in Marlboro', for Monthly Journals . .	20.00
6.	„	Daniel Woods, Fitchburg, as first payment towards a life-membership	10.00
7.	„	Society in Belmont, for Monthly Journals . .	10.00
7.	„	Rev. H. W. Foote, as an annual membership .	1.00
9.	„	subscribers to Monthly Journal, in Dublin, N.H.	5.00
9.	„	Society in Bridgewater, additional	10.00
12.	„	Society in Lexington, additional, a part to complete life-membership of John Hastings . .	22.00
12.	„	Society in Saco, Me.	40.25
14.	„	subscribers to Monthly Journal, in Rev. Dr. Putnam's Society, Roxbury	25.00